

Millennial Star



The Journey in the Wilderness

A painting from the Book of Mormon by Elder J. Leo Fairbanks.

(See page 311)



Auditorium, Bradford Mechanics Institute
Where conference meetings will be held.

Meet with Missionaries, Members and Friends at the

Annual Mission-Wide Conference

of the M.I.A., Primary and Relief Society Auxiliaries

Bradford—June 4th, 5th & 6th.

Inspirational Meetings, M Men Public Speaking, Gleaner Girl Choruses, Gala Supper-Dance, Presentation of Winning Play, Track and Field Meet, Comedy "A Prince There Was," Baseball Game, M.I.A., Primary and Relief Society Exhibits and many other features.

Save time and inconvenience by registering early.

Send in your Registrations
to : — THE REGISTRAR,
5, GORDON SQUARE,
LONDON . . . W.C.1

Registration Forms and Prices for Accommodations may be obtained from local officers and missionaries.

THE LATTER-DAY SAINTS' MILLENNIAL STAR

ESTABLISHED IN 1840

No. 20, Vol. 100

Thursday, May 19, 1938

Price Two Pence

The *Millennial Star* is published weekly by the British Mission of the Church of Jesus Christ of Latter-day Saints. Subscription price: 1s. 8d. for three months; 3s. 4d. for six months; and 6s. 6d. per year.

HUGH B. BROWN

Publisher

RICHARD R. LYMAN

Editor

ARTHUR C. PORTER

Associate-Editor

5 Gordon Square, London, W.C.1, England

Museum 1354

If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given unto him.—James 1: 5

CONTENTS

	Page
EDITORIALS—	
The Law of Tithing <i>by John A. Widtsoe</i> - - -	312
Tithing Testimonies of Church Leaders - - -	313
CHURCH FEATURES—	
Grace and Works <i>by Elder Nephi Jensen</i> - - -	306
Talks on Doctrine, Faith <i>by Elder Matthias F. Cowley</i>	314
SPECIAL FEATURES—	
The Promise <i>by Sister Blanche Sego</i> - - -	309
“Adam Fell That Men Might Be. . .” - - -	311
Browsings in Brief - - -	308
Bristol District Conference - - -	318
POETRY—	
Triad <i>by Elder Nephi Jensen</i> - - -	316
DEPARTMENTS—	
News of the Church in the World - - -	317
Of Current Interest - - -	318
From the Mission Field - - -	319

THIS WEEK'S COVER—

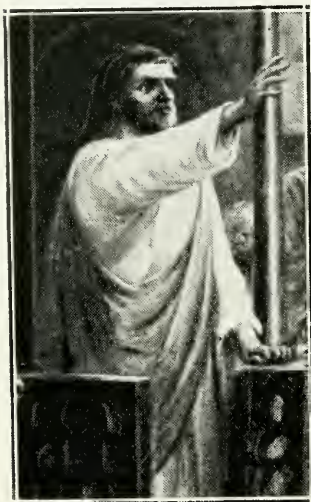
SECOND in a series of oil paintings from the Book of Mormon, drawn by Elder J. Leo Fairbanks for the Deseret Sunday School Union, is reproduced on this week's cover. It portrays the journey in the wilderness of father Lehi and his family and the family of Ishmael. By an injunction of God they left their homes and inheritance in Jerusalem to emigrate to a new land. The ancient Patriarch is leading the party. Nephi, a son, is seen walking alongside the canopy which shades his mother who rides upon a donkey in this primitive mode of travel. “We did travel for the space of many days, nearly a south-southeast direction.” (See I Nephi 16)

Grace and Works

By ELDER NEPHI JENSEN

“**B**Y grace ye are saved through faith.” This text has been a veritable battle ground for centuries. Two divergent schools of theological thought have taken part in the interminable war of words.

In one group are the extreme ceremonialists, who believe that punctilious observances of ordinances will save, even though they are not inspired by heart transforming faith. In the other group are found those who hold that a mere momentary gesture of faith, unaccompanied by any acts of obedience, will make one justifiable before God.



Paul in the Synagogue
He gave a philosophy of salvation.

Obviously, both of these extremists are in error. Ceremonial acts, un-inspired by a vital, uplifting faith, are worse than useless. They may even be sacrilegious. For instance, one who is baptized into a church with the mere thought of attaining social promotion, or professional advantage, is as bad as a blasphemer. It is against this kind of dead works that Paul inveighs when he tells the Ephesians that salvation is “not of works.” Works without faith is more dead than faith without works.

But those who unduly stress the momentary act of faith, as a saving agency, also go to unwarranted extremes. In a recent book bearing the title, *What Is Salvation?* appears the following terse paragraph:

What is the faith that saves? It is the simplest thing in the world. Faith does nothing. It just admits that Jesus saves us.

It is hardly necessary to say that the strenuous, energetic, self-sacrificing and heroic missionary, St. Paul, held in his robust thinking, nothing in common with the wholly irrational idea that “faith does nothing.”

But that there is a part of salvation that comes through God-given power, is an unassailable truth. “That the source of all goodness is a Power not of ourselves is a fact which great and good men have recognized in some way in every age.” Paul was one of these great and good men.” In his Ephesian letter, he positively affirms that “we are created in Christ Jesus unto good works.” And Amulek, who gives us the clearest explanation of the saving mission of Christ, tells us that the Saviour brought “about means unto men that they may have faith unto repentance.”

The last of these texts holds the real key to the problem involved in Paul’s philosophy of salvation. It is through Jesus

Christ that we have faith. Faith is the great eternal saving principle. Faith "purifies" the heart (Acts 15: 9) "shields" against evil (Ephesians 6: 16) and gives the victory over the world (I John 5: 4). Without faith, ordinances, ceremonies and performances are worse than useless.

A simple story will help us to understand Paul's idea of salvation through God-given power. A traveller on the Sahara Desert became completely enveloped in a blinding sand storm. He lost his way. In his aimless wandering he became exhausted. He fell to the ground through sheer exhaustion and was about to expire. A kind-hearted traveller discovered the expiring man. He took from his side a canteen containing cool, refreshing water and placed it to the lips of the dying man. A deep draught of the life-giving water revived the sinking man. By his newly-gained strength, he got up and walked home.

Theological Problem

ARE we saved by grace or by faith and works? An attempt to solve one of the most troublesome, theological problems in the Christian world is herewith presented by one whose mind runs deep in the channels of reason, logic and the interpretation of Holy Scripture. In this article Elder Jensen portrays the apparent inconsistencies that have been projected from the minds of men regarding Paul's well-known text. He points out the importance of grace and the necessity of faith manifest by works as essential to the Gospel of the Master. Believers in the saving mission of Jesus Christ will here find food for thought and meditation.

Was this man saved by his own efforts alone? Hardly. Essentially, he was saved by the grace and goodness of the man who gave him the life-giving water. What the refreshing water was to that dying man, faith in Jesus is to the human soul. This faith literally quickens the heartbeat, revives the soul, nerves the will and gives us the life and power to rise and struggle upward to the eternal home of holiness.

It was through the goodness or grace of God that Jesus Christ brought to the world the quickening power of the faith that nerves us with strength to conquer the foes of our souls. In His divine ministry He taught the truth of God; in His person

He was the very likeness of the Father; in His suffering for us He manifested the love of God; and in His victory over the grave He revealed to the world the death-conquering power of God. By this inspiring revelation the Saviour makes us absolutely certain of God's goodness and power, and of the reality of the future life. These assurances awaken within us the faith and hope that gives us the courage and power to rise above the follies and evils of life. And so as Paul says, "We are created in Christ Jesus unto good works." (Ephesians 2: 10)

It was this beautiful idea of God-given power to conquer that led the apostle to say, "the gospel is the power of God unto Salvation." It is in this respect that the Gospel differs from the philosophers' fine theories of the good life. The

Gospel really gives us the power to become good.

But the emotional revivalists have fallen into three egregious errors in their interpretation of Paul's philosophy.

In the first place, they have inverted Paul's text and made it read: "By faith ye are saved through grace." Or, in other words, they make "grace" the active saving principle, whereas Paul makes "faith" the real saving principle and "grace" the source of the faith. In effect, these evangelists say: "The moment you say you believe Christ has saved you, something called Grace instantly and completely saves you." But in substance, Paul and Amulek say: "Through the grace of Christ we have the faith that saves; but this saving faith is not a mere momentary gesture, but a continuing active principle, that leads to strict obedience to the laws and ordinances of God and ceaseless righteousness."

The wholly irrational and unscriptural notion that salvation—the highest attainment of man—is instantaneous, is the second of the errors. It is true that through faith in Christ we are "created unto good works"—disposed to righteousness. But being turned to righteousness is only the beginning of salvation. As a matter of fact, salvation is eternal emancipation, development, and progress. This endless glorification of the soul requires eternal aspiration, struggle, obedience, and righteousness.

(Continued on page 315)

Browsings in Brief . . .

From the Notebook of

PRESIDENT

HUGH B. BROWN

KNOWLEDGE is indeed that which, next to virtue, truly and essentially raises one man above another.

* * *

NOTHING is more essential or important than to cultivate our thinking power.

* * *

KNOWLEDGE is proud that he has learned so much. Wisdom is humble that he knows no more.

* * *

ONLY those who do nothing at all never make mistakes.

* * *

KNOWLEDGE which is acquired under compulsion has no hold on the mind.

* * *

WIDE research and steadfast purpose, eager questioning and close reflection, all this tends to humanize a man.

* * *

LEARNING, undigested by thought, is labour lost. Thought, unassisted by learning, is perilous.

—Authors Unknown

The Promise

By Sister Blanche Sego

ELEANOR MARTIN opened her shabby pocketbook and placed the one pound note inside, as she thanked her employer and left the store. It was her earnings for the few days in which she had held the position as clerk in the small country grocery store, during the rush of customers that the sale had brought.

Holding her head high with new sense of self-reliance, she walked slowly down the sidewalk. Which store would be the best for her intended purchases? She wondered. Benton's, the one on the left did not keep the kind of shoes she wanted for the twins; but they might have the cunning little anklets with the rose stripe, she had dreamed of purchasing to match the shoes.

Well, she would try Burdick's. They would be almost sure to have both—then a sudden thought came to her and she stopped outside the door weak and ashamed. The tithing! There was the two shillings due on this pound; then sixteen shillings more on that eight pounds Dewey earned in the early spring. They had postponed payment of tithing, thinking that they could get more money later.

Three times she had been in possession of enough to pay; but each time had smothered conscience with the thought that the children were needing things so badly that she would wait.

Dewey, too, had been willing to wait. He had been gone now two weeks seeking employment. The last letter she received from him was so full of hopelessness and bitterness that she had cried for hours over it and had prayed earnestly that he would soon be fortunate enough to find work.

There was barely enough flour in the house for another baking of bread. Where would the next come from? If she used this pound she could purchase flour and the articles for the twins, also.

Even as the thought came to her, however, there came also another. As if in accusation the words came to her mind:

“Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings.”

—Malachi 3: 8.

Then the promise following these words came to her—the promise of the Lord that upon those who give their tithes and offerings, He will open the windows of heaven, and pour out



such a blessing that there shall not be room enough to receive it.

Eleanor's face suddenly lighted. She had decided. Even though it would take all but two shillings of her earnings, she would pay her tithing. The two shillings would be more than sufficient for the purchase of the anklets, and she supposed she could black the children's old shoes so that they would do a little longer.

With light feet she hastened on her way to President Hadley's house, anxious to pay it now for fear temptation might be too strong for her before the following fast day. The Branch President happened to be at home. He kindly inquired concerning her health and that of her family, adding later that he hoped they were in improved circumstances. It was on the tip of Eleanor's tongue to blurt out the truth; they had only two or three handfuls of flour in the house; that the twins were needing clothing; and that even now, her husband was walking the streets of a nearby city, tired, hungry and hopeless.

However, she shut her lips firmly together and remained silent. They would try a little longer without asking the president for assistance.

As he made out the receipt, President Hadley remarked, "I am pleased to see more tithing coming in. Our branch has been behind on its tithes and offerings, and many of our people are in need of assistance, which it is often difficult to render because of this. The condition is improving lately, I am glad to say."

Again a surge of shame swept Eleanor. Of what had she been thinking? Of course she must give the remaining two shillings in her possession for a fast offering. She could not recall but one offering that had been given by them during the entire year. Hurriedly she gave the money to the president. "Here is our fast offering for the month, President Hadley. As I may not have the opportunity of attending the next fast meeting, I will give it to you now."

Thanking him as he gave her the tithing receipt, she started homeward, conscious of a sweet peace and calm that had settled over her troubled spirit. The twins must wear their ragged shoes and stockings, but it really did not seem to matter so much after all. She, Eleanor Martin, had done her duty, and the little she had given might help some poor family in greater need than her own.

That night after kissing the children good night, and patting their yellow curls as they strayed over the pillow, she knelt by their bedside and prayed that they all might be able to obtain the necessities of life and be ever faithful.

Two days later Eleanor received a letter from her husband. How different it was from the previous one! After wandering for days, seeking work, he had made the acquaintance of a splendid young man, who, he later learned, was head of a large business firm there in the city. Upon hearing her husband's story and receiving references from him, the young man had

(Continued on page 316)

“Adam Fell That Men Might Be”

A BIT OF GOSPEL TEACHING BY THE PROPHET LEHI

AND now, my sons, I speak unto you these things for your profit and learning; for there is a God, and he hath created all things, both the heavens and the earth. . . .

And to bring about his eternal purposes in the end of man, after he had created our first parents, and the beasts of the field and the fowls of the air, and in fine, all things which are created, it must needs be that there was an opposition, even the forbidden fruit in opposition to the tree of life; the one being sweet and the other bitter.

Wherefore, the Lord God gave unto man that he should act for himself. Wherefore, man could not act for himself save it should be that he was enticed by the one or the other.

And I, Lehi, according to the things which I have read, must needs suppose that an angel of God, according to that which is written, had fallen from heaven; wherefore, he became a devil, having sought that which was evil before God.

And because he had fallen from heaven, and had become miserable forever, he sought also the misery of all mankind, Wherefore, he said unto Eve, yea, even that old serpent, who is the devil, who is the father of all lies, where-

fore he said: Partake of the forbidden fruit, and ye shall not die, but ye shall be as God, knowing good and evil. . . .

And now, behold, if Adam had not transgressed he would not have fallen, but he would have remained in the garden of Eden. And all things which were created must have remained in the same state in which they were after they were created; and they must have remained forever, and had no end.

And they would have had no children; wherefore they would have remained in a state of innocence, having no joy, for they knew no misery; doing no good, for they knew no sin.

But behold, all things have been done in the wisdom of him who knoweth all things.

Adam fell that men might be; and men are, that they might have joy.

And the Messiah cometh in the fulness of time, that he may redeem the children of men from the fall. And because that they are redeemed from the fall they have become free forever, knowing good from evil; to act for themselves and not to be acted upon, save it be by the punishment of the law at the great and last day, according to the commandments which God hath given. (Book of Mormon, 2 Nephi 2: 14-26)

THURSDAY, MAY 19th, 1938

EDITORIALS

The Law of Tithing

THE ancient practice of giving a tenth of one's income to the Lord is a standing law of the restored Church of Christ. It was so declared in a revelation to the Prophet Joseph Smith, one hundred years ago, on July 8th, 1838. On the same day another revelation directed that the disposition of the tithing of the people should be under the authority of a council composed of the First Presidency, the Twelve Apostles, and the Presiding Bishopric.

Thus, in these latter days the principle of tithing was re-established, and the wise expenditure of its proceeds ensured.

For Benefit of Membership

THIS principle, like all others within the Gospel, is for the benefit of the membership of the Church, individually and collectively. The tithepayer receives quick returns, temporal and spiritual, for his offering.

Tithing supplies the physical needs of the Church. From the tithings of the people all necessary Church buildings are in part erected; temples, churches, schools, hospitals, and missions are maintained; the hungry are fed, and the naked are clothed; and the numerous general expenses of the Church are paid. All members of the Church enjoy the privileges thus made possible, and, naturally are responsible for the temporal obligations created by these varied benefits.

Path of True Greatness

TITHING helps men remember their dependence on God. That is a spiritual necessity, essential to real success. The heavens and the earth were made by the Lord. By Him men were placed on earth. He gives the seasons and the harvests. All good gifts come from Him. In return for His loving kindness He offers us the privilege of giving one-tenth of our "annual interest" as a witness of our devotion to Him, and of our recognition of His pre-eminence in the universe. Men who sense their human limitations and accept the leadership of God are the great ones of earth—and there is no other certain path to true greatness.

Issue of the Battle.

POWER comes to the tithepayer. He learns to command his earthly desires. That means self-mastery—the key to power. Instinctively, man loves money or its equivalent, the means by which material desires may be gratified. At first

he struggles inwardly, with himself, to return even a tenth of the material gifts of life to the Giver. But, as he looks upward, and establishes within his soul the relative values of the things of the earth and those of the spirit, it becomes easy. To relinquish material goods for spiritual blessing is the issue of the battle. To the extent that he obeys the law, he secures victory; and the degree of his victory becomes the measure of his power—the power to overcome the trials and difficulties of life. God's freemen are they who have fought for self-conquest and have won the fight.

Necessity of Obedience

IMPORTANT is the law of tithing, none more so. The wise man rejoices in the privilege of obeying it. Indeed, only those who do obey it make themselves fully worthy of their high calling as Latter-day Saints. Unless the law be obeyed, the Zion of the latter-days cannot arise to bless the world. Obedience to this sacred law is essential to produce a purified people, who can be used by the Lord in the accomplishment of His mighty purposes.—JOHN A. WIDTSOE

Tithing Testimonies of Church Leaders

I AM desirous to see the people observe this law of tithing, because it is a plain and direct command to us. The gold and the silver are His, and so are the cattle upon a thousand hills; and to Him belongs power to command all things. And what we do possess of this world's goods is given unto us to make a wise use of, because we cannot take them with us when we shall be called hence.—PRESIDENT JOHN TAYLOR

Test of Loyalty

BY this principle (tithing) the loyalty of the people of this Church shall be put to the test. By this principle it shall be known who is for the kingdom of God and who is against it. By this principle it shall be seen whose hearts are set on doing the will of God and keeping His commandments, thereby sanctifying the land of Zion unto God, and who are opposed to this principle and have cut themselves off from the blessings of Zion.—PRESIDENT JOSEPH F. SMITH

Real Prosperity

PROSPERITY comes to those who observe the law of tithing; and when I say prosperity I am not thinking of it in terms of pounds and shillings alone, although as a rule the Latter-day Saints who are the best tithepayers are the most prosperous men financially; but what I count as real prosperity, as the one thing of all others that is of great value to every man and woman living, is the growth in the knowledge of God, and in a testimony, and in the power to live the Gospel and to inspire our families to do the same.—PRESIDENT HEBER J. GRANT

Talks on Doctrine

By ELDER MATTHIAS F. COWLEY

FAITH.

“**F**AITH is the substance of things hoped for, the evidence of things not seen.” (Hebrews 11: 1) This assurance of things hoped for is as true in its application to men in every walk of life as it is in reference to sacred things.

The planter sows the seeds of grain, vegetables and flowers because he has faith that in the summer time the seed sown will bring forth many fold the reward for his labours. And so it is with the carpenter, the artist, and the labourers in every line of human endeavour.

Faith prompts to action every intelligent being. The explanation is almost the same as that given to assurance of things hoped for with this distinction—the assurance of things hoped for may find proof in the affairs of life as demonstrated in the daily experience of the human family in reaping the fruits of their labours.

It was faith that prompted Father Adam to action when he built an altar and offered sacrifice. He did not know the purpose or the philosophy of it, but so acted because he had perfect faith in God who commanded it. The exercise of this faith in an allwise God by an intelligent man, resulted in knowledge. The angel of the Lord explained to our Father Adam the purpose of the sacrifice. It was to symbolize the great sacrifice of the Son of God, to be offered up in the meridian of time for the redemption of man from the effects of the Fall. (Pearl of Great Price; Moses 5: 6-8)

Another striking instance of faith prompting action is that of Nephi securing the plates of Laban. Nephi expressed his faith to his father. “I will go and do the things which the Lord hath commanded, for I know that the Lord giveth no commandment unto the children of men, save he shall prepare a way for them that they may accomplish the things which he commandeth them.” (1 Nephi 3: 7) By faith he obtained the plates and enjoyed the visions and revelations of God all his life, while doubt, unbelief, rebellion and disobedience brought ignorance and depravity to Laman and Lemuel all their lives and entailed a curse upon their posterity for many generations.

Faith is a principle of power. By the faith of the brother of Jared, Mount Zerin was removed. By faith Enoch spoke by the power of God and the earth trembled. By faith Jesus healed the sick, opened the eyes of the blind, unstopped the ears of the deaf and raised the dead. Likewise His apostles accomplished miracles through faith.

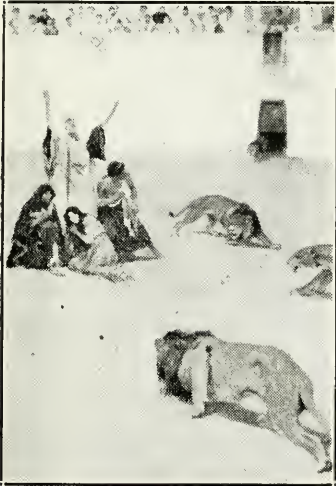
In view of the sorrowful condition of the world today, without pure faith which Jesus taught and exemplified, in His prophetic view of the last days He asked the question, “When the Son of Man cometh shall he find faith on the earth?” (Luke 18: 8)

GRACE AND WORKS

(Concluded from page 308)

The shallow notion that there can be real saving faith without works, is the last of the errors regarding Paul's philosophy. Even the great Luther fell into this strange fallacy. He and his school seem to hold that saving faith consists of merely falling limp into the arms of the Saviour and saying, "Jesus has saved me; therefore, I am instantly and completely saved."

This grotesque conception of easy salvation is not far removed from the crude notions of savages, who believe that the frantic shouting of a few magical words, unassociated with the purification of the heart, will instantly win complete favour with God. It cannot be said with too much emphasis that faith that "does nothing at all" is not faith at all. For faith is essentially the moral and spiritual driving energy of the world.



Early Christian Martyrs

They exemplified the force of primitive Christianity.

There is absolutely no warrant in the teachings of St. Paul, the supposed author of the do-nothing idea of faith, for this unfortunate error. In his letter to the Romans, he speaks of the "righteousness of faith"; and again in the same letter he admonished the Romans to the "obedience of faith." To the Galatians he wrote of the "faith that worketh by love"; and he encouraged Timothy to "fight the good fight of faith." These are strong, vigorous words. They fairly throb with the spirit of energy and action. Paul himself was a man of heroic, ceaseless action. With a zeal seldom equalled in the annals of missionary service, he travelled over land and sea to carry to the then known world the glad tidings of great joy. It is a definite detraction from the sanctified lustre of

his energetic career to impute to him the authorship of the "do-nothing" idea of faith.

The pre-eminence of Mormonism, as a saving and ennobling force in the world, consists basically of the fact that there stirs and throbs at the core of it, the vitalizing faith that made primitive Christianity such a tremendous force for righteousness. Through the grace of Christ, that faith has been restored to the world in our day; and it is the exalting heritage of the true saints of God. (Doctrine and Covenants Sec. 1: 21)

A Mormon missionary in a conversation with a Church of England Sunday School superintendent asked the Anglican if he knew why modern Christian ministers had so little power. The Anglican responded in the negative and added with

fervour, "I would like to know."

"The ministers are trying to save the world without faith," responded the missionary.

"You are right," admitted the Anglican.

And the missionary's conclusion is profoundly true. Catholicism, with its ancient gorgeous ritual appeal to the imagination. Protestantism, destitute of both ritual and faith, appeals to the emotions. Mormonism with its faith-inspiring new witnesses for Jesus Christ, in the Book of Mormon, the Doctrine and Covenants and the Pearl of Great Price, appeals to rational faith. And its appeal is marvellously effective. It actually awakens in the hearts of those who can comprehend its splendid credentials that soul-stirring faith in Jesus Christ and in His perfect way of life that impels them to obey Him, and work for Him with that self-sacrificing love that purifies the heart, refines the spirit, ennobles the mind, glorifies the character, and gives that complete victory over the foes of the soul which is the highest achievement and perfect salvation.

TRIAD

I looked in the heart of a rose,
The soul of Beauty glowing there
Stilled my spirit in calm repose
With incense of things that are fair.

I read an enchanting story
Of a fine deed, divinely good,
And felt the transcendent glory
More lasting far than stone or wood.

I sat in my lone study musing
On high things eternally true,
And sensed what I would be losing
If I were not loyal and steadfast, too.

—Nephi Jensen.

THE PROMISE

(Concluded from page 310)

given him employment which paid well and would last for some time. This had happened two days before; the evening of the day upon which Eleanor had given her offerings.

Towards the end of her husband's letter were the words: "Now, dear, I will be able to send you some money immediately, as my employer is going to give me some in advance, because of our circumstances. Out of this, I wish you to pay our tithing." Eleanor was glad that Dewey, too, had seen the light.

Sinking to her knees in gratitude and humility, she gave thanks to One who never fails to keep His promises, for the great blessings they had received both spiritually and temporally, which filled her heart to overflowing.

News of the Church in the World

SPEAKING before the American Chamber of Commerce in Germany on Tuesday, May 10th, at the regular meeting in Berlin, was Dr. Richard R. Lyman, president of the European Mission and member of the Council of the Twelve Apostles. His subject was, "An Easy Method of Finding Any Address in Any City." Guest-Chairman for the meeting was President Alfred C. Rees of



Dr. Lyman

the East German Mission. Dr. Lyman explained the system for numbering streets which he devised as a member of a committee appointed for that purpose by the American Society of Civil Engineers, and which has been adopted by several cities in the States. He recently contributed an article on the same subject to the Journal of the London Society. It appears in the May issue with illustrative drawings and pictures.

A TINTYPE showing the front wall of the Nauvoo Temple after its destruction by fire in 1848 has been discovered by Dr. Paul Firth, a member of the Church in Portland, Oregon. It is said to be the only actual photograph in existence displaying the ruins of the old structure. Dr. Firth secured the prized possession from Mr. J. W. Cox, whose father was a tintype photographer and took the picture in 1850 after the Mormons had abandoned the city of Nauvoo. It is of interest and value in the preservation of Church history.

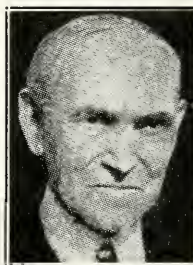
MOON LAKE STAKE is the name of the latest such division in the Church. The recent organization under the direction of Elder Stephen L. Richards of the Council of the Twelve Apostles, brings the total number of stakes in the Church to 122.

REPRESENTING the British Mission, President Hugh B. Brown and Sister Zina Card Brown are in Copenhagen this week attending the Annual European Mission Presidents' Conference convening from May 17th to 25th. President Richard R. Lyman of the European Mission is presiding over the meetings with the assistance of his wife, Sister Amy Brown Lyman, who is consulting adviser for women's auxiliaries in Europe. The various presidents of the missions on the Continent are in attendance with their wives. Elders Lee S. Manwill and Arthur C. Porter of the European Mission Office are also in Denmark acting as reporters for the conference.



**President
Brown**

RELEASED from President of the French Mission after serving in Europe for the past four years, Elder O. F. Ursenbach will shortly return to his home in Los Angeles, California, with his wife, Sister Hannah Ursenbach, and their daughter, Ruth. He will be succeeded by Bishop Joseph E. Evans of the Twelfth Ward in Ogden, Utah. The new mission president is



**President
Ursenbach**

a prominent attorney in Utah and was a missionary to the French-Switzerland Mission in 1905-07. A graduate of the law school of the University of Chicago, he has practiced law in Ogden since 1914, except for a year spent in service during the World War. He expects to leave for his new field of labour about June 15th.

News of Current Interest

MORE BUSINESSES have taken to the road now that Spring is here. A "travelling greenhouse" can be seen making its way from city to city in Colorado. The new method is proving a valuable way of showing flowers and vegetable plants during the spring and summer seasons. It is a small house mounted on rubber wheels and is made of glass which gives the public a good view of the plants and vegetables. With this new business method people, who do not have an opportunity to visit a greenhouse, now have the greenhouse call around to see them.

REDWOOD trees that are more than 1,700 years old, will be on display at the California Golden Gate International Exposition in 1939. The California grown "giants" are recognized as some of the oldest and largest of the timber family.

SWEDEN has some very distinguished traffic laws in existence at the present time. One of the most exclusive of its traffic regulations is the "silent traffic" law which prohibits the tooting of car horns in cities except in special emergencies. Under this provision when a horn is heard people immediately know that

an emergency of some kind is taking place or someone is breaking the law. Another law, which undoubtedly would meet the approval of most pedestrians in any country, is a regulation that punishes the motorist who splashes on a pedestrian.

MORE than 3,300,000 motor cars were scrapped in the United States during the past year according to officials of the American Automobile Association, but there are still more than 125,000 cars on the road that are more than fourteen years old. Although the average usefulness of a car is about seven years, many people run them more than twice that long. The association revealed that there are more than 20,000,000 passenger vehicles now in use.

A RECENT survey taken throughout Canada revealed that there are 126 different species of trees growing in the dominion. This great variety of trees, which go to make Canada one of the most valuable forest countries, is found in the great stretch between the Pacific and the Atlantic ocean. The rich forest area covers more than 1,223,500 square miles.

BRISTOL DISTRICT CONFERENCE

SPRING conference sessions of Bristol District were held Sunday, May 15th, in Hannah More Hall, Bristol, with President Hugh B. Brown and Sister Zina Card Brown, mission authorities, in attendance. Approximately 150 attended the evening session, 80 of whom were non-members.

President Brown, Supervising Elder A. Ferron Forsgren, and Elders Edwin H. Lauber, Fred H. Thompson, and William J. Seare were speakers at the evening meeting.

Afternoon session speakers included Elders Louis C. Larsen, Clarence A. Beckstrom, Paul V. Strebel, Aldon J. Anderson, Don. R. Watkins,

Gustaf L. Larson, Ross F. Layton, and Burton S. Miller.

Speakers at the morning meeting, which was devoted to auxiliary work discussion, were President Brown, Sister Brown, Sisters Emily E. Bowen, Doris Forester, and Muriel Beams, Sister Florence Malmberg, lady missionary, Brothers Herbert S. Millard and William F. Collins, and Elders H. Hooper Mortensen, Van W. Green and Ivan V. Miller.

Musical selections during the conference were presented by the Millennial Chorus.

Supervising Elder A. Ferron Forsgren conducted all meetings during the conference.

From the Mission Field

Release—

Elder DeLos A. Rowe, who has laboured in London District, was honourably released Friday, May 13th, to return to his home in McCammon, Idaho.

Doings in the Districts—

BIRMINGHAM—On Saturday, April 23rd, missionaries of Birmingham District sponsored a social in Handsworth Branch Chapel for members and friends of the district. The theme of the party was a "radio amateur hour" with the travelling elders taking part on the programme. The highlight of the evening was the presentation of gifts by the elders and members of Handsworth Branch and Nuneaton Branch to Bishop and Sister Charles R. Snelgrove. Bishop Snelgrove was recently released as supervising elder of the district. Elder Douglas H. Brammer was in charge of the evening's activity. More than 200 people were in attendance. Sister Winifred Makin gave a reading on the "radio programme."

Mother's day was observed by members of Nuneaton Branch Sunday School on Sunday, May 8th, in the branch hall. The programme, which consisted of recitations and poems by the children, was under the direction of Brother Clarence W. Linnett. Mothers in attendance were presented with a white flower from Sister Nancy Stead. Speakers were Sister Stead and Brothers Edgar A. Cater and William Seekington. The theme of the day was carried into the evening services with Elders Douglas H. Brammer and Don C. Call and Brothers Seekington and William Nightingale, branch president, as speakers.

IRISH—On Sunday, May 8th, members of Dublin Branch Sunday School held special Mother's Day services under the direction of Brother Harold P. Mogerley. Talks were given by Sister Babette Dimler, oldest Mother in the branch, and Sister Kate Brenner, youngest Mother in the branch. Special items on the programme were: a reading by Sis-

ter Phyllis Brenner; special remarks by Sister Patricia Steele; a vocal solo by Sister Gertrude Horlacher; recitations by Brother John Mogerley and Sister Pearl Steele; and numbers on the organ by Brother Christian Steele. All Mothers present were given white carnations.

LEEDS—Leeds Branch held a social and supper on Monday, May 9th, in Leeds Branch Hall. Members of the Relief Society presented a one-act play during the evening and other entertaining numbers were furnished by Elder M. Floyd Clark and Sister Edith Evans, who gave readings; Elder Carlos A. Phillips, who rendered a mouth-organ solo; and a vocal solo rendered by Brother Fred Laycock accompanied by Sister Sarah Laycock. Supper was served at the conclusion of the evening by members of the Relief Society.

A district Relief Society bazaar was held Saturday, April 30th, in Bradford Branch Chapel under the supervision of Sisters Mary Smith, district Relief Society president, and Clara Evans, Bradford Branch Relief Society head. Numbers were presented by Halifax and Batley Branches, Bradford Branch M Men and Bradford Branch Gleaner Girls. Individual items were given by Miss Mildred Gledhill, a vocal solo; Brother Stanley Rawnsley, a banjo selection; and Sisters May Gardner and Louise Matheson, lady missionaries, who sang a duet. Refreshments were served at the conclusion of the evening to those present.

Elder Norman J. Welker and Brother George Pitts were speakers at a meeting of the Cleckheaton United Methodist Church, Sunday, May 1st. They spoke on the fundamental beliefs and principles of the Latter-day Saint religion.

Gleaner Girls of Bradford Branch held a sports outing in Lister Park, Bradford, Saturday, April 30th, under the direction of Sister Hilda Jennings. The 50 yard race was won by Sister Hilda Topham, with Sisters Mabel Robertshaw and Florence Dennis placing second and third, respectively. The 200 yard re-

lay event was won by Sisters Topham, Robertshaw, Dennis and Kathleen Newsome. The obstacle race was won by Sisters Robertshaw, Newsome, Nancy Tenny and Mabel Walker.

LIVERPOOL—On Thursday, May 5th, Preston Branch Primary held prize distribution night for those children with attendance records. The receivers of the prizes with their attendance records are as follows: Joan Cookman, 12 years; Catherine Hartley, 10 years; Joan Hartley, 9 years; Arthur Ashworth, 9 years; Jack Turner, 8 years; and Marion Hartley, 8 years. Primary Mother Bessie Corless presented the prizes.

LONDON—London District Honour day was held Saturday, May 7th, in Regents Park. North London Branch were successful in winning the sports competitions by amassing 46 points. St. Albans Branch with 25 points and Southwest London Branch with 11 points followed in order. In the evening "The Dancesant" was held in the North London Branch Chapel, at which time demonstrations of folk dancing and modern dancing were given. This was followed by a "Model Achievement Concert." During the evening Brother Ernest Osborne of St. Albans Branch was chosen to represent London District at the Bradford Convention for the M Men speech contest.

NORWICH—The annual M.I.A. banquet of Norwich Branch was held Saturday, April 30th, in the branch chapel, under the direction of the officers of the Young Men's and Young Ladies' organizations. Community singing and games were enjoyed by those present.

Great Yarmouth Branch opened its new hall at 33a Regent Street with a special programme, Sunday, May 1st. Special speakers for the occasion were Supervising Elder E. La Verle Barrett, Brothers John F. Cook and Albert A. Cole, and Elder Irwin Foster. Vocal numbers were given by the Sunday School children and the Ladies' Chorus.

SHEFFIELD—Honour day for Sheffield District was held at Rawmarsh, Saturday, May 7th. Sports events were carried on in the afternoon with the outstanding performers selected to represent the district at the Bradford Convention. In the evening speech contests were held with the winners being named as official representatives of the district in the competition to be staged at Bradford.

A special Mother's Day programme was presented to members of Rawmarsh Branch on Sunday, May 8th. All Mothers present were given roses. The meeting was directed by Brother John I. Holton and speeches during the morning included words of appreciation for Mothers.

PERSONAL

FITTON-SLATER—Brother Leonard Fitton and Sister Mary Slater of Rochdale Branch were married

Saturday, April 30th, at Rochdale, with Elder Glen L. Allan acting as best man for the occasion.

DEATHS

GOODMAN—Funeral services for John Samuel Goodman, age 18, son of President and Sister John R. Goodman of Staffordshire Branch, were held Friday, April 29th, at Tipton Cemetery. Supervising Elder Blaine D. Parkinson was in charge of the service assisted by Brother George E. Hunter of the District Presidency. Memorial services were

held at Wolverhampton in the branch hall Sunday, May 8th.

SUTHERLAND—Funeral services were conducted in the Aberdeen City Hospital Chapel on Saturday, May 7th, for Ann Sutherland, age 3, of the Aberdeen Branch. The service was presided over by Elder George S. Walker, and the grave was dedicated by Elder Wilmer A. Nicholls.

LATTER-DAY SAINT MEETING PLACES IN BRITAIN

(All meetings begin at 6.30 Sunday evenings unless otherwise indicated.)

- Aberdeen:**
Corn Exchange,
Hadden Street,
Off Market Street.
- Accrington:**
*L. D. S. Hall,
Over 9, Church St.
- Airdrie:**
†L. D. S. Hall,
40, Hallcraig Street.
- Barnsley:**
Arcade Buildings.
- Batley:**
*L. D. S. Hall,
13, Wellington Street.
- Belfast:**
†Arcade Buildings,
122, Upper North St.
- Birmingham:**
L. D. S. Chapel,
23, Booth Street,
Handsworth.
Council Schools,
Stratford Road,
Sparkbrook.
- Blackburn:**
L. D. S. Hall,
St. Peter's Street.
- Bolton:**
Corporation
Chambers.
- Bradford:**
L. D. S. Chapel,
Woodlands Street,
Off City Road.
- Brighton:**
105, Queen's Road.
- Bristol:**
Hannah More Hall,
45, Park St., Clifton.
- Burnley:**
§L. D. S. Chapel,
1, Liverpool Road,
Rosegrove.
- Carlisle:**
L. D. S. Hall,
Scotch Street.
- Clayton:**
*Central Hall.
- Derby:**
Unity Hall.
- Doncaster:**
*L. D. S. Hall,
Trafford Street.
- Dublin:**
†L. D. S. Hall,
8, Merrion Row.
- Eastwood:**
Library, Church St.
- Edinburgh:**
Ruskin House,
15, Windsor Street.
- Gainsborough:**
*L. D. S. Hall,
Curtis Yard.
- Gateshead:**
Westfield Hall,
Westfield Terrace.
- Glasgow:**
L. D. S. Hall,
4, Nelson Street.
- Gravesend:**
Freeborn Hall,
Peacock Street.
- Great Yarmouth:**
L. D. S. Hall,
33a, Regent Street.
- Grimsby:**
Thrift Hall,
Pasture Street.
- Halifax:**
*L. D. S. Hall,
35, Brinton Terrace,
Off Hansen Lane.
- Hucknall:**
*Byron Buildings.
- Hull:**
L. D. S. Chapel,
Wellington Lane, and
Berkeley Street.
- Hyde:**
L. D. S. Hall,
Reynolds Street.
- Kidderminster:**
L. D. S. Chapel,
Park Street.
- Leeds:**
*L. D. S. Hall,
5, Westfield Road.
- Leicester:**
All Saints' Open,
Great Central Street.
- Letchworth:**
Vasanta Hall,
Gernon Walk.
- Liverpool:**
L. D. S. Chapel,
301, Edge Lane.
- London:**
L. D. S. Chapel,
59, Clissold Rd., N.16.
Ravenslea Chapel,
149, Nightingale Lane
S.W.12.
22, Doggett Road,
S.E.6.
Ivy Hall,
Wellesley Road,
Gunnersbury, W.4.
- Loughborough:**
Adult School.
- Lowestoft:**
L. D. S. Hall,
20, Clapham Road.
- Luton:**
Dallow Road Hall,
Corner of Dallow and
Naseby Roads.
- Mansfield:**
39a, Albert Street.
- Manchester:**
L. D. S. Hall,
88, Clarendon Road,
C. on M.
- Merthyr Tydfil:**
L. D. S. Chapel,
Penyard Road.
- Middlesbrough:**
L. D. S. Hall,
188, Linthorpe Road.
- Nelson:**
*L. D. S. Hall,
10, Hibson Road.
- Northampton:**
*L. D. S. Chapel,
89, St. Michael's Str.
- North Walsham:**
Enquire:
32, Norwich Road.
- Nottingham:**
L. D. S. Hall,
8, Southwell Road.
- Norwich:**
L. D. S. Chapel,
60, Park Lane.
- Nuneaton:**
Masonic Hall.
- Oldham:**
L. D. S. Hall,
Neville Street.
- Plymouth:**
L. D. S. Hall,
34, Park Street,
Tavistock Road.
- Pontllanfraith:**
Enquire:
81, Brynteg Street.
- Portsmouth:**
Pimco Hall,
Heidelberg Road,
Southsea.
- Preston, Lancs:**
L. D. S. Hall,
7, Lords Walk,
Off North Road.
- Rawmarsh:**
L. D. S. Hall,
Main Street.
- Rochdale:**
L. D. S. Chapel,
Lower Sheriff St.
- Sheffield:**
L. D. S. Chapel,
Corner of Ellesmere
and Lyons Roads.
- Shildon:**
*L. D. S. Hall,
100, Main Street.
- Skelton:**
*Scott Rooms,
Boosebeck Road,
Skelton Green.
- South Shields:**
L. D. S. Chapel,
98, Fowler Street.
- St. Albans:**
49, Spencer Street.
- Sunderland:**
L. D. S. Chapel,
18, Tunstall Road.
- Tipton, Wolverhampton**
L. D. S. Hall,
Washington Building,
Berry Street.
- Varteg:**
Memorial Hall.
- West Hartlepool:**
L. D. S. Chapel,
7, Osborne Road.
- Wigan:**
*L and Y Station.

§—6.15 p.m.

*—6.00 p.m.

†—7.00 p.m.

‡—2.30 p.m.

To NEW YORK



Sailings from Southampton Docks

The Famous Favourites

MANHATTAN **WASHINGTON**
June 3 & July 1 June 17 & July 16

The Popular "Presidents"

HARDING **ROOSEVELT**
May 28 & June 24 June 10 & July 8

ONE-CLASS-ONLY SERVICES

Every Friday, London direct to New York. Alternate Fridays, Liverpool via Belfast to Boston and New York. Alternate Mondays — BALTIMORE MAIL LINE — Southampton direct to Norfolk and Baltimore.

UNITED STATES LINES
BALTIMORE MAIL LINE

7 Haymarket, S.W.1 (Whitehall 4162) & 38 Leadenhall St. E.C.3 (Royal 6677)
And All Authorised Agents